

Sangerfield N.Y.

"Civil & Religious Intelligence"

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Vol. 1, No. 1.

THE INTELLIGENCER.

SANGERFIELD, NOVEMBER 18, 1816.

In conducting this paper, as it respects Civil Intelligence, it shall be our steady aim to lay before our readers all the most interesting news of the day, which must necessarily be comprised in a small compass: after which, if we have room, we shall insert such miscellaneous matters as may be deemed profitable or amusing to readers in general—endeavoring to exclude all party politics entirely.

It appears, from a statement made by the Comptroller of this state, that since the year 1798, (in conformity to an act of the Legislature, passed April 4th, 1793.) there has been \$526,352 49 cents, appropriated to the support of Foreign Poor in the city of New-York; being one-third of the duties which have arisen on sales at public auction in that city.

The Grand Jury of Baltimore, in July Term, made a presentment against the *Slave Trade*, which it appears has lately been carried to an unwarrantable extent by unfeeling speculators in human flesh—Many free Negroes have been kidnapped; and some who were only bound to serve for a number of years have been dragged to this infamous market, and sold as slaves for life, to stock the West-Indian plantations.

UNITED STATES BANK.

William Jones, Esq. has been elected President, and Jonathan Smith, Esq. Cashier of the Bank of the U. States. The salary of each is \$5,000. Branches are to be established at Boston, New-York, Baltimore, Charleston, and New-Orleans.

LEGISLATURE OF NEW-YORK.

Presidential Electors—The Legislature of this state, on Friday last, appointed the following gentlemen Electors of President and Vice-President of the U. States, viz.

Henry Rutgers,	Alexander McNish,
Leuel Chipman,	Antemas Aldrich,
John W. Seaman,	Henry Becker,
Jacob Drake,	Aaron Haring,
James Fairlie,	Isaac W. Clark,
Augustus Wright,	Daniel Root,
Peter S. Van Orden,	Montgomery Hunt,
Theo. W. Van Wyck,	Nicholl Fosdick,
Joseph D. Mouch,	Eliphalet Edmonds,
John Blake, jr.	George Petit,
Jacob Wertz,	Richard Townley,
Gabriel North,	Samuel Lawrence,
Charles E. Dudley,	Nathaniel Rochester,
Benj. E. Dudley,	Worthy L. Churchill,
Samuel Lewis,	

The Electors are by law to meet at the Capitol in the city of Albany, on the first Wednesday in December next. *Alb. Gaz.*

November 9.

The committee of Elections, on the petition of ABRAM CAMP, of Oneida, claiming a seat in that house in place of Henry Huntington (to whom the clerk had given a certificate, but who has declined to take his seat) reported that the petitioner was entitled to a seat as one of the members elected in Oneida county; which report was unanimously accepted by the house.—The ground on which the clerk refused a certificate to Mr. Camp, arose from the misspelling of his christian name in some of the returns of the inspectors—those written *Abraham* Camp not being considered as given for Abram Camp and the rejection of which gave Mr. Huntington a plurality of votes. *ib.*

Bills which have passed both houses.

A bill to incorporate a Lancaster school society in the city of Schenectady.

A bill to amend the act for erecting a town in the county of Herkimer by the name of Winfield.

A bill granting a pardon to Daniel Northrop, on condition of his being confined for life in some hospital or asylum.

A resolution has passed the two houses for adjourning to-morrow, to meet again the 2d Tuesday in January. *ib.*

New-York, Nov. 5.

Extract of a letter from Naples, dated August 22d, 1816.

"The demands made by Mr. Pinkney on the king of Naples, have, I understand, been complied with, the king agreeing to pay to the United States the sum of Three Hundred Thousand Dollars. This business being settled, and all the American squadron, except the schr. *Hornet*, being now here, it is supposed the fleet will sail in the course of 3 or 4 days for Messina; from thence to Syracuse, then visit the Barbary States, and proceed to Gibraltar to make arrangements for sending one of the ships home with despatches, and to carry home the men whose time of service has expired."

FIFT—At his seat at Morrisania, in the county of Westchester, on the 6th inst. the Hon. GOVERNOR MORRIS, in the 65th year of his age.

At Cadiz, lately, in prison, the celebrated Gen. MIRANDA.

[In consequence of a disappointment in not receiving a seasonable supply of paper, we are compelled to cast off a part of this day's impression on a sheet of inferior quality.]

FROM SOUTH AMERICA.

Extract of a letter from the American Consul, dated Buenos Ayres, Sept. 4.

"The threatening expedition of the Portuguese does not appear; and even if it should, this government does not much apprehend that any hostility will be used against this part of the country, being determined, unless attacked, to stand neutral during the contest. Property I consider as safe here as in the U. States, thus far."

Extract of a letter, dated Lagaira, Sep. 18.

"Since the date of my last respects by this opportunity, the PATRIOTS have taken possession of Barcelona, after routing with great slaughter, a detachment of Royalists sent out to oppose them. They amounted to about 1500 men, from the Oronoco, and it is said are commanded by the same Mr. Gregor, whom the government officially stated to have been killed with the whole of his force in the battle of the 2d Aug. at Quachradita, a place not 30 leagues from Caraccas, upon which they marched after landing upon the coast, but who on the contrary escaped into the interior with nearly the whole of his men. Within the last three days, eight vessels have arrived from Barcelona, with as many of the inhabitants as the shortness of the notice enabled them to get off.

"It is stated however this morning, by an arrival from that quarter, that a force from Cumana had marched upon Barcelona, and that the insurgents, after plundering the town, had abandoned it with great precipitation. The market is still the same."

GOVERNOR'S SPEECH.

Extracts from the Speech of his Excellency Governor TOMPKINS, to the two houses of the Legislature, at the opening of the present session, on Tuesday 5th inst.

"The present meeting of the Legislature being appointed by law for a special purpose, I shall submit to your consideration at this time such subjects only as are of pressing and indispensable importance.

In the month of September last, Daniel Northrop, of the county of Saratoga, was convicted of the crime of murder, and was sentenced to be executed on the last Friday of the present month.

The jurors who tried him, have requested that his punishment may be commuted, but the Chief Justice, who presided at the trial, is so well persuaded of the mental derangement of the unfortunate convict, that he does not think him a fit subject for punishment of any kind. It is, however, considered dangerous to permit him to go at large, and therefore if a pardon be granted, a condition that he be confined in some lunatic hospital or asylum, is respectfully recommended.

The progress of vice keeping pace with the rapid increase of population, it becomes impossible to accommodate, in the single edifice at New-York, all the convicts which are sent from different parts of the state. So crowded indeed is that prison, that serious apprehensions are entertained of infection and other alarming consequences. For this reason many pardons are recommended by the Judges of the Supreme Court, and the inspectors of the prison, on the plea of necessity, which perhaps would not have been advised on the ground of merit.

This necessity renders punishments more uncertain, and that uncertainty destroys the respect for and operations of the laws; and as the grand melioration of our criminal code, which substitutes deprivation of liberty and subjection to hard labor for sanguinary and capital punishments, will not have a fair experiment, or be truly tested, unless the mild sentences pronounced are endured, you will readily perceive the high importance of removing the present embarrassments to the full execution of criminal sentences. The communication from the Inspectors of the institution, which I now present, suggests several remedies for the existing evil. Without expressing an opinion on the propriety of ultimately adopting those which are experimental, and will be more difficult and tedious of accomplishment, it is respectfully submitted to your wisdom to make provision at the present session, for employing a part, at least of the state prisoners, either in building the new prison at Auburn, erecting fortifications, opening and repairing great roads, constructing canals, or in making other improvements.

The present state of the world, and the general disposition of mankind, are propitious to the encouragement of learning, the advancement of the arts and the extension of religious information; the certain and only means of perpetuating our happy condition. As the guardians of the prosperity, liberty, and morals of the state, we are therefore bound by every injunction of patriotism and wisdom, to endow to the utmost of our resources, schools and seminaries of learning, to patronize public improvements, and to cherish all institutions for the diffusion of religious knowledge and for the promotion of virtue and piety."

PUBLISHED BY JOSEPH TENNY,

On the following Terms:

To those who receive their papers by postriders, the price will be 56 cts. a quarter. Mail subscribers, \$1.50 a year, payable in 6 months, or \$2.00 at the end of the year. Every 7th gratis to those who procure and are accountable for subscribers.

them no more than what they already knew, viz. to learn by heart the Lord's prayer and the ten commandments. After some time Tarachund, and several of his family, were baptised, and from that time have adorned the gospel in Vansvariya, to which after their baptism they returned. A late account of these is as follows: "Tarachund, baptized about two years ago, supports himself by his own labor as a writer, employs himself in quietly disseminating the gospel among a number of pupils and others, whom his superior knowledge and high character draw around him. He is assisted herein by his brother, Mut'hoora, who supports himself by teaching school. This little group, few as they are, greatly recommend the gospel by their steady walk and inoffensive conduct; and in the course of the last year they expressed a wish to be formed into a separate church, with Mut'hoora for their pastor, as the distance from Serampore is too great for them to assemble there monthly. This request seems reasonable, and when complied with, they will present an example of the first Hindoo Church standing alone, and fed by a pastor raised up from among themselves. May we not indeed hope for a divine blessing thereon! for 'who despised the day of small things?'"

Extract of a letter

Another instance of the probable use of the Scriptures is very remarkable. Speaking of a native preacher at Calcutta, Sebukrama, the Missionaries say, "On one occasion this year he was visited by nearly three hundred persons at once, chiefly fishermen, from a town thirty miles distant, who having received a book they could not fully understand, came to the town to have it fully explained to them. This proved to be a copy of the part of the Scriptures given them by some one in a journey up the river. Sebukrama courteously received them, and discoursed with them great part of 3 days, which was the extent of their visit: the effect of this visit must be left for time to discover."

Missionary Stations are established in Bengal; in Hindoostan; and in several of the large Islands in the East Indies. These amount to upwards of twenty. There are persons constantly preaching and conversing in ten languages. The number of Missionaries, including Europeans and Natives, are more than sixty. The number of persons of various nations baptized since the commencement of the Mission in 1792, is about eight hundred. Each of these has made a credible profession of "repentance towards God, and faith towards our Lord Jesus Christ," so that the Missionaries have concluded that they were real Christians: in some instances they have indeed been deceived, and their converts have relapsed to their former courses of idolatry and uncleanness. Such instances, however, have been comparatively few; and several such persons have, after several years' separation from them, been again restored to the communion of their churches.

The Funds required for all these labors, have been very great. In one year the expences in India amounted to 14,000 pounds, besides the expences of sending out Missionaries, &c. "Of these £14,000, SEVEN THOUSAND were provided from the personal labors of the various missionary and other brethren throughout India. £1,000 were subscribed in India to a school at Calcutta, called the "Benevolent Institution," founded and superintended by the Missionaries, and £1,000 voted by the British and Foreign Bible Society. A much larger supply, it is hoped, will in future be sent from Britain; and the exertions of those who collect small weekly sums, will, if widely extended, be very efficient.

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all of which the Scriptures are used. There were about 800 in these schools: but as Government has lately given great encouragement to this department of the Missionaries, there is no doubt but these will be increased to a much larger number.

Let all then who love our Lord Jesus Christ in sincerity, come forward, and consecrate their services to the Lord. A collector of a penny per week from twelve persons will have the consolation of considering that more than twenty copies of the Scriptures will in one year be circulated, as the effect of his exertions! Knowing, Christian Brethren, the value of the Gospel yourselves, and commiserating the miseries of your fellow-creatures, who are destitute of this blessedness, bear the address of your exalted gracious Lord, and attend promptly to his command, *Freely ye have received, freely give.*

Extract of a letter from the Rev. Dr. Carey to the Editor of the Baptist Missionary Magazine, containing interesting remarks on the American Baptist Mission in the Burman Empire, &c.

Calcutta, Oct. 7, 1815.

My dear Brother—The peace between England and America, having now happily opened that intercourse between Christian friends which has so long been obstructed, I take this first opportunity of replying to your kind and interesting letter by Mr. Burr.

I sincerely wish that nothing may ever occur, to interrupt that free communication between the members of our Redeemer's kingdom which is at all times highly important, but in the present state of the world, more important than ever it was before.

The exertions now making by our American brethren, both in the forming of Bible societies and missionary societies, I most sincerely rejoice in: And there can be no doubt but the numerous bodies of Christians engaged in this work will find, that "He that watereth shall be watered himself."—Such is the nature of the gospel, that a fervent and persevering devotedness to the Redeemer's interest in the world, is constantly attended with the most important spiritual advantages to the individual; nay, the thing itself is one of the graces of the Holy Spirit, called forth to exercise itself upon the most important of all objects.

I fear that our forefathers, notwithstanding all their excellencies, were very deficient in their attempts to spread abroad the gospel. It is true some of them mention it as an important and desirable thing, and others have made solitary attempts to promote that best cause in certain places; but I am greatly mistaken, if the present zeal for extending the Redeemer's kingdom be not a new era in the Christian world. The "Angel is now flying in the midst of the mystical heaven, having the everlasting gospel to preach to them that dwell upon the earth, and to every nation, and kindred, and tongue, and people."—Babylon is not yet fallen, but probably will not continue much longer; and some of them, now entering into life, may, and probably will see the kingdom of our Redeemer set up universally. I shall die on the borders of the land, without being permitted to enter it; but the spread of the Redeemer's cause will, I trust, be with me an eternal theme, in which I expect to unite with my dear brethren, Pearce, Sutcliffe, and Fuller, who are already in full possession of the fullness of joy at our Redeemer's right hand.

I rejoice that our American brethren have set their minds upon the

Burman Empire, and the countries bordering thereon. I wish them to consider those countries as the *lot* which falls to them, of the vast regions of Asia. My son has withdrawn from the Mission. I trust he will still pursue the work of translating and publishing the word of God. The Burman Empire, including Arakan and Pegu, will, itself, require eight or ten Missionaries, who should be as much dispersed, at nearly equal distances, as circumstances will allow. Siam next claims your attention, to which you should add Malacca, and Cochin China.—This division will give to you, as *your lot*, the whole of the eastern peninsula, bounded every where by the sea, except on the north, and north-west, on which side lie Bengal, Tibet, or perhaps Tartary, (for we are ignorant which) and China. Arise and take possession of the land, and behold we are with you, and will help you, by our advice and influence, and most of our power.

Our Missions are now spread over a very large extent of country, and are, generally speaking, in a prosperous state: our brethren are as much in earnest in pursuing their work, as they ever were, and, perhaps, more so; and the translations are now become numerous. Our Missions are eight—viz. 1. Bengal, in which we have 10 stations. 2. Hindostan, in which there are 4 stations, and one constant itinerant preacher at present. 3. Orissa, in which there is 1 station. 4. The Mahratta country, where there is also 1 station. 5. Surat, where we have only one station. 6. Ceylon, where brother Chater labors at the town, and in the neighborhood of Columbo. 7. Java, in which island there are two stations occupied by our Mission; and 8. Amboyna, where there is 1 station.—The Burman Mission now properly belongs to our American brethren. Two of our brethren have lately removed to Calcutta. The Church there, and the wide, and very encouraging field for missionary exertion, required the constant labors of two brethren, at least; and the other avocations, which occupy the whole time of brother Marshman, brother Ward, and myself, make it utterly impossible for us to pay any thing like a proper attention to these important objects; on which account we have taken this step. Our brother (Yeates) has also been lately associated with me in the work of translations; this has lately been much upon my mind, and considering the time necessary for acquiring a competent knowledge of these languages, and that I am now 54 years of age, I considered it to be highly important to take measures for providing a successor in this work, whose ideas should be, in some measure, engrafted upon my own, and who should live for the purpose of carrying to perfection what I have been so long employed to carry on thus far.

I trust we, and especially myself, shall have an interest in your prayers: and that the joint labors of the English and American Baptist Societies may be blessed to the promotion of our Redeemer's interest in the east, and of giving light to them who sit in darkness and the shadow of death.

I am, my dear Brother, very affectionately yours,

W. CAREY.

Dr. Baldwin—Boston.

ORDINATIONS.

On Wednesday, 9th inst. the Rev. CHARLES AUGUSTUS GOODRICH, was ordained over the First Church and Society in Worcester, Mass.

On the same day, the Rev. RALPH WELLS GRIDLEY, over the Church and Congregation in Williamstown, Mass.

THE DEAF AND DUMB.

Our readers doubtless have learned, that, among the many benevolent institutions with which our country abounds, one has been adopted, and has for a considerable time been successfully progressing, for the education of persons who are deaf and dumb. For want of room, we have not been able to give our readers all the accounts which we have received on this subject. But the actual proficiency that is made, as exhibited in the following account, will be, we presume, most of all interesting to our readers.

From the Connecticut Herald.

MR. CLERC.

On Friday evening of the past week, Mr. Clerc met a number of gentlemen of the legislature, and of the town, for the purpose of giving them an opportunity of witnessing the efficacy of his venerable instructor, the Abbe Sicard's mode of teaching the deaf and dumb. Mr. Clerc prepared an address for the occasion, a copy of which we lay before our readers; assuring them at the same time, on the authority of his friend Mr. Gallaudet, that it was entirely his own, both with regard to thought and style, without any thing suggested or dictated by any other person. We understand, also, that it was the fruit of about four or five hours labor. Our simple object in stating this, is to show the entire efficacy of that mode of instruction, which is capable of producing such results. We also add several replies which were made by Mr. Clerc to questions proposed on the spot.

Have you any idea how God could have existed from eternity?

God was before all ages; but we cannot comprehend how he is from eternity. It is a great mystery for us.

What idea have you of God?

That he is the Supreme Being, by whom all exist in this world; the Creator and the Preserver of all visible and invisible beings.

Have you any idea of the manner in which we converse with those who are not deaf and dumb?

I know, that in speaking you express your thoughts by the mean of the voice; but I have no idea of the effect of the sound.

How long ago and in what manner, did you learn the English language?

I began to learn it at the moment in which I left France; and being on the sea, I applied myself so much that I succeeded to make some progress.

How do deaf and dumb persons first learn the names of objects or things?

We at first draw the object in question, show it to them, make the sign of it, and write the name of that object, and make the pupils imitate the letters such as they see them; and by dint of repeating, we succeed to teach the world to them.

The thanks of the meeting were expressed to Mr. Clerc, by a vote; to which he immediately wrote the following reply:

GENTLEMEN,—I am very sensible of the interest you express for me. I thank you, at my turn, to have honored me with your presence. I hope you will reflect on my address at your leisure, and pronounce on the future

happiness of the poor deaf and dumb of this country. They are my brothers and I must do for them what they would do for myself, if I was in the same situation as they are.

We are told, that Mr. Clerc never applied himself to the study of the English language until a few months previous to his arrival in America. When, therefore, the difficulty of obtaining a correct knowledge of a foreign tongue, even by persons who are in the full enjoyment of all their senses, is considered; when we reflect, further, how many foreigners, of good education, have resided among us for years, devoting themselves principally to the acquiring of our language, without being able even to *speake* correctly; how astonishing is it, that one in Mr. Clerc's situation should, in the space of a few months, the principal part of which time was spent in a voyage from Europe, be able to write with facility, and more grammatical accuracy than many of our own countrymen who have had the advantages of a common school education, a language which is acknowledged to be one of the most difficult in existence!

ADDRESS OF MR. CLERC.

GENTLEMEN,—I am a stranger, but I hope you will deign to attend a Frenchman who has come in America to do good.

Since my arrival at your country, I have been in many of your principal towns. Every where I have seen numerous and public monuments of your beneficence towards humanity: establishments for the instruction of youth, retirings for the poor, hospitals for the sick, prisons for the malefactors. To my great regret, I have seen none for the deaf and Dumb persons; and nevertheless, these unfortunate, who are innocent and interesting beings, deserved no less right to your benevolence.

It is a great benefit, without doubt, to rescue from their misfortune those whom nature has deprived of the sense of hearing; to restore them to society, to their families, to the cultivation of their understanding, in the same degree as if they could hear and speak; to render them proper to almost every kind of labors for the acquisition of all the arts and of all the sciences, and for filling various employments; in this manner, to bring comfort to their parents, to whom they are in the indigence a painful burden, and in the easier and higher ranks of the life a subject of affliction; to preserve perhaps some of the exalted geniuses who advance the bounds of our knowledges, who do honor to humanity, and who are its benefactors.

Pray, occupy yourselves, Gentlemen, with this important object. Mingle your generosity with that of Europeans. Urge the establishment of this school. Give the example to the Legislature of the other States of America. Call on all enlightened and feeling minds to assist you. Touch them with that ardent zeal, which animates here an entire nation for every thing which tends to the instruction of infancy, to the soothing of misfortune, and to the prevention of crimes.

If those who have told me it, are correctly informed, there are more than 2000 deaf and dumb in the United States of America, without education. I have seen many of them, either young and old, in Hartford, Boston, Salem, and New-Haven. They are, I must confess it endowed with considerable intelligence; they have idea of the most common uses and customs, and of what strikes the sense of sight; but who can prove us that they may also have idea of abstract qualities of objects purely intelligible and of all that exist in the understanding?—It is almost impossible to have idea of metaphysics, the mysteries of religion, the faculties of the mind

and of the heart, if at first we have not learned to write and to read ; for it is in proportion as we instruct ourselves, that we can acquire the knowledges of intelligible things ; and then the language of signs on intelligible things, as simple as Nature, is capable of extending itself like her, and of attaining the furthest limits of human thought.

I have conversed by signs, with those deaf and dumb above mentioned ; we have understaken each others perfectly well, because we have spoken of material objects ; and this language is universal. I shall never forget the days in which I made acquaintance with Mr. Thomas Aspinwall, a deaf and dumb person of Roxbury, near Boston ; with Mr. George Ropes, of Salem : and more especially with a young lady of about twelve years old, of Hartford, and surprisingly intelligent for her age : and lately with Mr. Jones, of this town. As soon as I beheld them, my face became animated ; I was as agitated as a traveller of sensibility would be, on meeting all on a sudden, in distant regions, a colony of his countrymen. On their side, those deaf and dumb gentlemen fixed their looks on me, and recognized me as one of themselves. An expression of surprise and pleasure enlivened all their features. I approached them. I made some signs, and they answered me by signs. This communication caused a most delicious sensation on each of us ; and it was for the persons who were present, a scene of expression and sensibility, which gave them the most heart-felt satisfaction. Thus, in making use of the natural language of signs, we could establish a rapid and universal system of communication, which supply the want of spoken language, all over the world. But Gentlemen, if the deaf and dumb are happy together, those who do not know how to write and read, are not so with the persons endowed with the sense of hearing and the use of speech, because they cannot make themselves understand to them.

Be then so good as to hasten their happiness ; your countrymen have been too negligent of that unfortunate class of deaf and dumb. I hope you will soon rival the benevolence of Europe.

LAURENT CLERC.

ADDRESS TO CHRISTIAN FEMALES

In favor of the Missionary Society, (of London.)

The day in which we live is distinguished for Missionary exertions, proceeding upon a scriptural principle, and presenting a character no longer problematical. Already the effects produced, exceed the most sanguine expectations of the earliest friends of the Society, and afford a pledge of increasing and illimitable success. Children are spreading their garments in the way of the Messiah, and proclaiming his triumphs : from the mouths of babes and sucklings strength is ordained ; the young are crying, " Hosannah to the Son of David ;" and infancy and age hasten to lay their offerings at the feet of the Prince of Peace. Under circumstances so auspicious, females will not wonder that the friends of Missions should look to them for a zeal as fervent as their passions, for a love as tender as their affections, for assistance as prompt as their benevolence, and for a charity as graceful as their character. In making an appeal to their understandings and their hearts, the Missionary Society is aware that it has claims written in their constitutional temperament, their acknowledged habits from

time immemorial, their peculiar obligations to Christianity, and their active services, tendered with a promptitude and earnestness which appear designed and calculated to repair the ruins of the fall.

It is from woman that we expect the charities of life, from the cradle to the tomb. She was made "an help meet for man;" and where can she exert the gracious power so honorable, so scripturally, so successfully, as when she "provokes him to love and to good works?" She has only to look around her upon the miseries of the unconverted world, in order to excite her zeal, and call forth all her benevolence. To what does the Missionary Society direct her attention? and what object is she called to secure? Is she a mother? The cries of ten thousand infants fill her ears, who are devoted by superstition or policy to a violent death. Is she a wife? The co-equality of rights, and the participation of endearments resulting from them, so essential to the security and the harmony of society, must be an object infinitely important—and these are unknown among the poor heathen, to whom the Missionary Society is teaching "a more excellent way." "when a Missionary in South America was reproving a married woman of good character for following the custom of destroying female infants, she answered with tears, 'I wish to God, father, I wish to God, that my mother had, by my death, prevented the distresses I endure, and have yet to endure, as long as I live. Consider, father, our deplorable condition. Our husbands go to hunt, & trouble themselves no further. We are dragged along, with one infant at the breast, and another in a basket. They return in the evening without any burden; we return with the burden of our children, and though tired with a long march, we are not permitted to sleep, but must labor the whole night in grinding maize to make chicha for them. They get drunk, and in their drunkenness beat us, draw us by the hair of the head, and tread us under foot. And what have we to comfort us for slavery that has no end. A young wife is brought in upon us, who is permitted to abuse us and our children, because we are no longer regarded. Can human nature endure such tyranny? What kindness can we show to our female children equal to that of relieving them from such oppression, more bitter a thousand times than death? I say again, would to God my mother had put *me* under ground the moment I was born!' Observe, this was not a peculiar case, but a national custom.* But these are savage nations—and what can be expected from barbarians but barbarity? Turn your eyes, then upon the East—upon India, whence Europe has derived her primitive elements of science, through the medium of Egypt and Persia—the one the reservoir of the accumulated knowledge of Oriental nations; the other, under the character of the navigators of the globe, the transporters of those treasures to the isles of Greece, the empire of Rome, the remote shores of Britain, and every place which they touched in their adventurous voyages. The writer of this sheet would disdain to touch your hearts, unless he had possession of your understandings also; he therefore supplies you with facts, and leaves the inferences to your judgment and your feeling. Look then at India, where the devotee is crushed under the car of Juggernaut—where the clue to his temple is furnished by human bones, bleached by the meridian sun, and scattered on the road at the distance of fifty miles from the altar of this Oriental Moloch; where the wife expires upon the funeral pyre of her husband—is sometimes forced there by her own child, the son of her womb,

* Cecil's Sermon before the Society for Missions to Africa and the East.

of her vows, of her fondest solicitude; whom she has nourished at her breast, and reared upon her knees, but who has no pity for the parent who gave him life. Such instances have occurred, where the first-born has himself bound his mother, and cast her upon the flames.—Christian women, awake! the voice of millions cries in your ears for succor: consult the hand-writing of heaven upon your hearts—and refuse your benevolent interposition if you can! But in the day that you deny your assistance to the perishing heathen, renounce the constitutional temperament which distinguishes your sex, and gives *you to act*, while men deliberate.

Your acknowledged habits justify this appeal to your characteristic feelings. To whom has the traveller looked for relief? When Parko fainted under the shadow of the tree, in the evening which closed many days of hunger and toil, it was an African woman who brought him rice and milk, and bathed the feet swollen by travel, while she sung, to soothe the exhausted powers, a song which came home to his heart, because it arose out of his circumstances. It was the spontaneous eloquence of female sense and sensibility. And can it ever be forgotten, that the traveller, who had wandered from the frozen circles of the poles to the vertical sun of the torrid zone, recorded, as the result of his long and often painful experience, that he had found mankind as variable as the climes which he had visited, but woman ever tender and compassionate. To whom do we look for the gentle offices of life? To our mothers, our wives, our sisters, and our daughters. And shall the charities so liberally and constantly dispensed, be denied to a society which labors to diminish the calamities over which female sympathy weeps? Such an Institution has the strongest claim upon your active co-operation, because it presents the only sphere of action commensurate with your benevolence.

But what expectations must not be formed, when, in connexion with this native susceptibility, the obligations of females to Christianity are remembered? This is the only system which has given to woman her rights, and placed her in her due rank in the scale of the creation. It is not the American savage alone who treats his wife as a slave. The worshipper of Mohammed does it. The philosopher of the East offends against God and nature in reducing his wife to a state of painful subserviency. The polished empires of Greece and Rome degraded themselves by similar barbarity. It was the Bible which taught that woman is the co-partner of man, and that it was “not good for him to be alone;” it was Christianity which claimed their equal liberty with their husbands, and which abolished alike the system of Eastern despotism and of Western slavery. Females, consider that ye owe your rights and liberties to Christianity; and not to exert all your energies to extend this inestimable grant, is in effect to despise the blessing.

But we confidently appeal to those active services which your sex has already rendered to this great cause; to glorious examples, which have shown that if the woman was first in the transgression, she has also been the first to counteract the ills into which she was betrayed, by her attachment to the Lord of Life, and her early promulgation of the Gospel of the grace of God. Women received into their habitations Him who had not where to lay his head, and ministered to his pressing but uncomplaining wants. A woman's tears bathed his weary feet, and she washed them with the hairs of her head. The constancy of women followed him to Calvary, when his disciples all forsook him and fled; and their sighs were incense poured round his cross, amidst the execrations of an infuriated

multitude, when he "made his soul an offering for sin." Lingered there until the body could be removed, their love was not extinguished with life—they prepared the corpse for sepulture, and were found early in the morning hastening to his tomb, while the guilty world was slumbering, and the terrified disciples were hiding themselves in an upper chamber. They first proclaimed his resurrection, and to them were the celestial messengers sent with the glad tidings of this infinitely important event. Afterwards, how constantly do we find them associated with the labors and triumphs of the Gospel—inspired by apostolic zeal—impelled by more than mortal energy—and combining with Christian ardor the graces of female gentleness. The extensive charity of a Dorcas, and the mild spirituality of a Lydia; the enlightened conceptions of a Priscilla; the unfeigned faith which dwelt in a Lois and an Eunice; the boundless hospitality that "elect lady" celebrated by the beloved disciple, whose works of mercy are in everlasting remembrance, while her name has perished, and are associated in Christian bosoms, in all ages, with the tender affection towards our Lord, of *her* who anointed him to his burial, and whose generous act was to be told wherever the Gospel was preached—these are but some of the stars shining in a constellation of female excellence in the hemisphere of religion. Such characters are produced by the Holy Spirit in the imperishable pages of truth, not for admiration alone, but for imitation also. Surely our countrywomen will strive to emulate them. You may be stars also. "Arise, shine, for your light is come, and the glory of the Lord has risen upon you." We receive these primitive evidences of female attachment to Christ, and exertion in diffusing the knowledge of truth, as a pledge of what will be done by women in this generation for the furtherance of Missionary labors.

Will it be asked what females are expected to do? We leave the decision of their conduct to the impulses of their hearts, and the dictates of their judgments. Let but their affections be consecrated to the cause, and their understanding will be sufficiently fruitful in expedients to promote it. Their husbands will be gently prevailed upon to lay apart some of their substance to serve religion. Their children will be nurtured in a Missionary spirit, and learn to associate with all their pleasures the records of Missionary privations and triumphs. They will solicit the repetition of the often told tale, and glow with a martyr's zeal for the salvation of the souls of men. Listen to the eloquent appeal of a masterly preacher on this subject.—"Christian Matrons! from whose endeared and endearing lips we first heard of the wondrous Babe of Bethlehem, and were taught to bend our knees to Jesus—ye who first taught these eagles how to soar, will ye now check their flight in the midst of heaven? 'I am weary,' said the ambitious Cornelia, 'of being called Scipio's daughter; do something, my sons, to style me the mother of the Gracchi.' And what more laudable ambition can inspire you, than a desire to be the Mothers of the Missionaries, Confessors and Martyrs of Jesus? Generations unborn shall call you blessed. The churches of Asia and Africa, when they make grateful mention of their founders, will say, 'Blessed be the wombs which bare them, and the breasts which they have sucked?' Ye wives also of the Clergy, let it not be said, that while ye love the mild virtues of the Man, ye are incapable of alliance with the grandeur of the Minister. The wives of Christian soldiers should learn to rejoice at the sound of the battle. Rouse, then the slumbering courage of your soldiers to the field; and think no place so safe, so honored as the camp of Jesus. Tell the Missionary story to your little ones, until their young hearts burn, and in the spirit

of those innocents who shouted Hosanna to their lowly King, they cry, "Shall not we also be the Missionaries of Jesus Christ?" Such an appeal to Christian females cannot be made in vain. They are not the triflers who balance a feather against a soul. They will learn to retrench superfluities, in order to exercise the grace of Christian charity. They will emulate those Jewish women, who "worked with their hands" for the hangings of the tabernacle, and brought "bracelets & ear-rings, and jewels of gold," for the service of the sanctuary. They will consecrate their ornaments to the perishing heathen; and render personal and domestic economy, a fountain of spiritual blessings to unenlightened nations and to distant ages. They will resign the gems of the East to save a soul from death, and bind round their brow a coronet of stars which shall shine for ever and ever!

AMICUS.

In South Africa, many thousands of Hottentots, Caffres, Bushman, Griquas, Corannas, and people of other tribes, are emerging from a state of the grossest barbarism, to the rank of men and of Christians. In about twelve different parts of that country, twenty Missionaries or more, some of whom are converted natives, are daily engaged in their instruction, and with a degree of success scarcely paralleled in the history of the Church.

The London Missionary Society now employs about seventy Missionaries, in forty or more different places, in most of which their wives are eminently useful, not only in the instruction of the native females and children, but in the exhibition of the Christian character—teaching, by their example before the heathen, the excellence of the conjugal and maternal relations, as regulated by the holy Gospel of Jesus Christ.

The Missionary Society owes much to the liberality of Christian females in London and in many parts of the country, who, by associating in Auxiliary Societies, have afforded material aid to the funds of the Institution.

Christian Daughters of America! are not the sentiments and the language of the above address, as applicable to you as to the British Females?

ED. CHR. HERALD.

AMERICAN BIBLE SOCIETY.

At a meeting of a number of gentlemen of Portsmouth N. H. Oct. 15, 1816, to consider if any measures and if any what, should be taken to aid the funds of the Amer. Bible Society, it was thought something ought to be done. A committee was appointed consisting of Deacon Amos Tappan, the Rev. N. Parker, and the Rev. L. W. Putnam, for the following purposes, viz.

1. To prepare an address to the public on the subject of Bible Institutions to be inserted in the papers of the town.
2. To engage the clergymen of the town and vicinity to address their several societies on the subject of the American Bible Society.
3. To circulate subscription papers, to solicit patronage either to the American Bible Society or the New Hampshire Bible Society, the latter having become auxiliary to the former.

HAMPSHIRE BIBLE SOCIETY.

Held their annual meeting, at Northampton, Mass. on the 9th inst. The following gentlemen were elected officers of the same for the current year, viz. Hon. Caleb Strong, President, Rev. Nathan Perkins, Vice-President, Eben. Hunt, Jr. Esq. Treasurer, Isaac C. Bates, Secretary. Hon. Joseph Lyman, Rev. Henry Lord, Dr. Wm. Porter, Noah Webster, Esq. Rev. David Pease, Directors.

After the business of the Society was dispatched, a sermon was delivered by the Rev. Joseph Lyman D. D.

